

HEMI-SYNC® AND ARCHETYPE EMERGENCE IN JUNGIAN PSYCHOTHERAPY

by Laura A. Batchelor, MA

Laura Batchelor, an educational therapist practicing privately in St. Louis, Missouri, specializes in creative/vocational expression, spiritual development, Jungian theory, and transitions. She began introducing Hemi-Sync® into her work with clients in 1990 as a tool for accelerating the therapeutic process. In this excerpt from her presentation, Ms. Batchelor discusses the impact of Hemi-Sync on archetype emergence. [Ed.: Also see HEMI-SYNC JOURNAL, Winter 1991, Vol. IX, No. 1.][See: Topics/Psychiatry-Psychology/Psychotherapy]

The clients I work with are ordinary people from all walks of life who have chosen to explore not only the social and cultural influences of their outer world, but the dynamics of their inner worlds, of their psyches. Within Jungian psychotherapy, this type of work is termed the “individuation process.” Individuation occurs naturally and spontaneously within the psyche. The more aware one can be of his or her individuation process, the more one can begin to achieve a sense of wholeness. As a psychotherapist, I work with people who want to stretch their awareness beyond old ways of understanding—toward wholeness.

In this presentation I will discuss archetypal structure, my therapeutic methodology, and the influence of Hemi-Sync on archetypal emergence.

ARCHETYPAL STRUCTURE

Archetypal structures are instinctual behavioral patterns common to everyone—psychic processes transformed into and perceived as images. As we each have physical organs, so do we contain nonphysical psyche organs, or archetypes. There are four basic archetypal structures, termed by Carl Jung:

1. Animus. The conscious mind incorporating the masculine principle;
2. Shadow. The unconscious mind, seat of emotion;
3. Anima. The intuitive mind incorporating the feminine principle;
4. Self. The universal mind incorporating the androgynous principle. The animus and the shadow archetypes reflect the five-sensory personality. They are the closest to, and pertain to, social and cultural influences. The anima and the self reflect the multisensory personality, which is aware beyond the five physical senses.

By observing and recording psychic imagery, particularly dreams, one is better able to understand the productive or nonproductive role that an archetypal structure plays within one’s

life. There are often considerable differences in the types of imagery experienced. Some are simple, impersonal, and myth-like in form, which usually springs from a deep stratum of the psyche, the collective unconscious. Here symbols are present only as structure, not yet filled with individual content. The collective unconscious pertains to humankind as a whole. When the imagery is elaborate and complex, its source is usually the personal unconscious, the stratum of the psyche which is filled with individual experience and content.

Identification of the archetypes in imagery provides valuable information on the current state of one's awareness or lack of awareness, individual needs which may be stifled or repressed by the conscious mind, and areas of conflict, nonconflict, and dysfunction. Archetypal imagery also indicates when the individuation process has reached the "midpoint," as Carl Jung called it. At this point, tremendous change begins to occur within a person. As the intuitive mind, or anima, provides more opportunities for growth and development, a kind of archetypal parenting of the mind begins. With the emergence of this parenting, or self-governing principle, comes a sense of the relationship of all things—the universal mind. To the conscious mind, or animus, the consequence of this emergence is an entirely different attitude. One is no longer a touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which must be compensated for with countertendencies. Instead, life becomes a function of relationship to the world at large, bringing the individual into absolute, binding, and indissoluble communion with the Universe.

THERAPEUTIC METHODOLOGY

Most clients enter the therapeutic relationship without an awareness of internal imaging. To begin archetypal work I have the client record in a journal all emotional, memory, intuitive, and sensate material, including dreams, visions, and fantasies. We then work with this information to educate the client about how s/he processes internal data, to differentiate emotional from intuitive responses, to observe archetypal behavior, to foster understanding about how dysfunction on the five-sensory level can block emerging archetypes, and to encourage the client's individuating process.

THE INFLUENCE OF HEMI-SYNC

I tend to introduce the Hemi-Sync tape, *The Way of Hemi-Sync*, into the individuation process when a reduction of stress and anxiety is called for. This tape is nonthreatening; it gives information and instruction simply and easily, guiding the listener through an autogenic exercise and into gentle stillness.

My experience with Hemi-Sync has shown me that it very effectively and gently accelerates processing within the psyche, first between the conscious and unconscious minds. Then, as the psychic environment is cleared of old internal conflict, the presence of the intuitive mind, or anima, begins to emerge quickly. When the presence of the intuitive mind is recognized by the

conscious mind, the intuitive mind is able to introduce the conscious mind to the most confronting archetype of all: the universal mind, or self.

Before I introduced Hemi-Sync as a therapeutic tool, most of my work with clients was on the personal, five-sensory level of consciousness. Since using Hemi-Sync to aid their individuation processes, all but my new clients work on the intuitive level, in the multisensory arena. With the lessening of the repression of the intuitive and universal levels of consciousness, those engaged in the individuation process are now able, with their newly discovered multisensory personalities, to explore progressively farther reaches of the potentials of their physical and nonphysical beings. In the last three months many clients have expressed to me that dreams, never thought possible a year ago, are now coming true—thanks to much hard work and a new-found tool called Hemi-Sync.

As Jung said, and I feel, “Many of my cases are not suffering from any clinically definable neurosis, but more from the senselessness and aimlessness of their lives.” As Jung suggested, this state of being seems to be a form of the universal neurosis of our time—a time in which fundamental values are dangerously wavering and a spiritual and psychic disorientation has taken hold. In view of this situation, I submit that the “way of individuation,” as postulated by Jung, and the “way of Hemi-Sync,” as offered by Monroe, are two excellent ideas, each informing the other of the possibilities of what is, and what can be, manifest in this world.

By activating the creative forces of Jung’s archetypal world with the use of Hemi- Sync sound patterns, and consciously integrating them into the whole of the psyche, perhaps we can help complete the full flowering, not only of the individual, but of the group.

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